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Memoirs of the late Rev. WILLIAM JONES, of Nayland: extracted from his Life by WILLIAM STEVENS, Esq.

(Continued from page 70, and concluded.)

AT the preaching of the first of these sermons, the audience was not large, but it increased annually, as the fame of the preacher "was noised abroad," whose manner was no less animated and engaging than the subject matter was profound and important, "bringing out of his treasure things new and old;" and, at the last Sermon, the Church was full. Satisfaction was visible in every countenance while he was preaching, and disappointment when he shut the book, as "sorrowing they were to hear no more."

This faithful Seer, lamenting the corruption of the times, and the prevalence of error, through the artifices and assiduity of sectaries, socinians, and infidels, had long meditated the establishment of a society for the *Reformation of Principles*, with a view to take such measures, in a literary way only, as should be most conducive to the preservation of our *Religion, Government, and Laws*; and, at last, in the year 1792, he flattered himself he had accomplished it. But to whatever cause it was owing, whether to the humble situation of the first mover—great abilities, and "an honest and good heart," apart from outward appendages of a dignified station, not being sufficient to recommend the plan—or to the little zeal of those who should have promoted the good work, it did not meet with the countenance and protection that might have been expected, but soon fell to the ground.

VOL. III.

However, to his praise be it spoken, he did what he could. He wrote the prospectus, explaining the object of the society; he gave being to the *British Critic*; and he published, in two volumes, the *Scholar Armed* against the Errors of the Times. His *Scholar Armed* is a judicious well digested collection of invaluable tracts, intended for the information and assistance of young students, excellently adapted to the purpose, and ought to be in the hands of every one.

Pro ecclesia Dei, pro ecclesia Dei, were the last words of Archbishop Whitgift. In life and in death, his chief care was for God's Church. So might it be said of this able defender of the household of faith. And his care for God's Church made him anxious for the success of that pure and reformed part of it, the *not* established Episcopal Church in Scotland, in their application to parliament for relief from the hard penalties under which they had long suffered. Through his acquaintance with one of the Bishops, with whom he had frequently corresponded, he was not an unconcerned spectator in the business.—Though too inconsiderable in station to be of any *immediate* service, he rendered them *mediately* all the service in his power, and they had also his prayers—"The effectual fervent prayer of a righteous man availeth much." Their cause was heard, and they were relieved. What is now to be lamented is, that the English episcopally ordained clergy, who have chapels in Scotland, do not at once acknowledge the spiritual authority of the Bishop of the Diocese in which they reside. They must have very low imperfect notions of the Church

of Christ, its nature and constitution, not to see that they are guilty of the sin of schism in not doing it, and their congregations must have been badly instructed, not to know they are involved in the same guilt in attending their ministrations. As to any interference on the part of the English Bishops, it would be a *brutum fulmen*; the English clergy when in Scotland, are out of their reach; they can do no more than Bishop Horne did, when he was applied to, which, no doubt, they all do, they can exhort the English clergy to be in communion with the Scotch Bishops, assuring them it would be their own practice in similar circumstances, being persuaded nothing would be required of them but what was necessary to maintain the order and unity of a Christian Church.

In 1793, he published, in four numbers, *The grand Analogy, or the Testimony of Nature and Heathen Antiquity to the Truth of a Trinity in Unity*, and inscribed them to Bishop Horsley, as no less profoundly skilled in every branch of human learning, than well affected to every doctrine of the Christian Faith.

On the death of Bishop Horne, in 1792, this his afflicted Chaplain, out of dutiful and affectionate regard to the memory of the venerable prelate, his dear friend and patron, undertook the task, (I may add the *painful* task,) of recording his life; for the worthy Biographer must have felt what another friend would have done, had it fallen to his lot; who, having been amused with the Life of Seth Ward, Bishop of Salisbury, written by his intimate friend and companion Walter Pope, used to say to him, "When you are a Bishop, I shall like to be your Walter Pope, in every particular except one, that of living to write your life."

Past scenes the fancy wanders o'er,
And sighs to think they are no more.

It was published in 1795, and the second edition in 1799, with a new preface, containing a concise but clear exposition of the leading opinions entertained by Mr. Hutchinson on certain interesting points in theology and philosophy.

The life of a private country clergyman is not expected to abound with incidents. "One day telleth another." And happy the uniformity, when it consists in doing good. Such was that of the Minister of Nayland, who, to all his other knowledge, added the knowledge of medicine, to the benefit and comfort of his people, the sheep of his pasture. As Physician both of body and soul, "he bound up the broken-hearted, he gave medicine to heal their sickness"—"he went about doing good." But though the incidents to be related were few, his life was not without variety. He had an inexhaustible fund within himself. His talents being various, like those of his favourite author, the great Lord Bacon, his studies were various too: and the instruction of his pupils in the different branches of literature was not less entertaining to himself than edifying to them. It was often lamented by some of his friends, that he who was so fit to teach men, should have so much of his time taken up in teaching boys; but "there is a time to every purpose," and he found it.—"Are there not twelve hours in the day?" His engagements with pupils did not take him off from other pursuits, or from teaching men, as his numerous publications bear witness. When a person of great eminence in the Church, whose judgment might be relied on, and who knew Mr. Jones *intus et in cute*, was asked by a noble Lord, to whom he had been recommended, Whether he would be a proper tutor for his sons, previously to their going to the University? the answer was, "Your Lordship may think yourself happy if you can prevail on him to take them. He is every thing you could wish. Besides his extensive knowledge of all kinds, and his singular faculty of communicating to others what he knows, he is full of observation; nothing escapes him; the most common occurrences of life supply him with matter for improvement of the mind, and his conversation is remarkably lively and agreeable."—And, to be sure, he so far discovered the philosopher's stone, that he had, beyond any man, the art of converting

all things into gold. "His leaf also shall not fade;" "the ordinary chit chat (says Archbishop Secker) of a good man is worth something." The connexion took place, to the mutual satisfaction of all parties. Their principles being congenial, his Lordship was pleased with Mr. Jones, and he with his Lordship; the tutor was much delighted with his pupils, and the pupils highly respected their tutor. The acquaintance improved into friendship, and the friendship was founded on the purest motives. But, as "there is a time to every purpose under heaven," alas! "there is a time to weep." In the midst of life, we are in death, and his Lordship's fair prospects of happiness in his family are clouded by the untimely death of his eldest son; a hopeful flower cut down in the morning. "In the multitude of sorrows that he has in his heart," for the loss of such a son, so dutiful, so affectionate, so pious, may the divine comfort refresh his soul!

The days of our age are threescore years and ten. No one, therefore, this accurate observer used to say, dies by *chance* after seventy. The chance is if he lives. Having now, in 1798, exceeded that period, he found "his strength but labour and sorrow." "The clouds returned after the rain, and all the daughters of music were brought low." Like old Barzillai, "he heard no more the voice of singing men and singing women," and the Organ, his favourite instrument, ever tuned to the praises of redeeming love, which used to solace him in all his woes, now lost its charms. In the autumn of this year, however, he was presented by the Archbishop of Canterbury to the sine-cure Rectory of Holingbourn in Kent, benevolently intended as a convenient addition to his income, after the discontinuance of his pupils. When he went to be inducted, he took up his residence for two or three days with his highly respected and worthy friend the Rev. William Horne, Rector of Otham, in that neighbourhood. There he received a visit from his very old friend and Fellow Collegian the Rev. Dr. Fairfax of Leeds Castle. The interview was

affecting, as they had not seen one another for many years, and both were now well stricken in age. It happened to be at the time when a communication was much talked of between the counties of Kent and Essex, by means of a tunnel under the Thames, and they amused themselves with the idea of taking advantage of it, when finished, and meeting some day at Gravesend. One of the company, nearly of the same age, observed (whether seasonably or unseasonably, I will not say, but it was not forgotten) that most probably their next meeting would be at *Gravesend*. And it so fell out, that these two friends "in their deaths were not (long) divided; for Dr. Fairfax survived Mr. Jones only a few months.

In this year was published *A Letter to the Church of England, pointing out some popular errors of bad consequence*. BY AN OLD FRIEND AND SERVANT OF THE CHURCH. The Author wished to be concealed, but it could not be; and when he complained he was discovered, he was told by a friend, there was but one way for him to disguise himself, which he would not submit to, and that was, to write nonsense, for then nobody would take it to be his. It is executed with great vigour of mind, and shows, that though "his outward man decayed, the inward was renewed day by day."

In the very imperfect sketch hitherto given of this truly extraordinary man, mention is made of some of his works, but of many more no notice is taken. To enumerate the whole might be impracticable; for it is a question if the learned Author himself could have given a list of all he had written, any more than another great bulwark of the Christian Faith and Church, the Rev. Charles Leslie, who being asked for a catalogue of his works, declared, after giving a list of near one hundred different tracts, he could not vouch for its being complete, having written so much in his time, that he could not well recollect what he had written. The observation of the Pope to Dr. Stapleton, on reading four books of Hooker's Ecclesiastical Polity, may be applied to Mr.

Jones, by the reader of his works, "There is no learning that this man hath not searched into; nothing too hard for his understanding. This man indeed deserves the name of an author; his books will get reverence by age; for there are in them such seeds of eternity, they shall last till the last fire shall consume all learning."

From a survey of what this servant of God has done, it appears, how closely through life he kept within the circle of his duty; the three great subjects with which a Christian Minister is concerned, the word of God, the Church of God, and the Christian life, having uniformly been the employment of his thoughts. And as among David's mighty men who fought his battles, there were different degrees of merit, some attaining to higher honours than others; so is it among the mighty men who fight the battles of the Son of David; and while others attain their respective honours, this champion of the Church militant must be allowed to have attained to the honour of the first, and "sit chief among the captains."

In the year 1799 "the sorrows of of his heart were (greatly) enlarged." It began with a severe trial, the irreparable loss of the careful manager of his family and all his worldly affairs, his almoner, his counsellor, his example, his companion, his best friend, his beloved wife, with whom he had lived in sweet converse for near half a century.

— O the tender ties
Close twisted with the fibres of the heart!
Which broken, break them; and drain off
the soul
Of human joy; and make it pain to live—
And is it then to live? when such friends
part
’Tis the Survivor dies.—

In a letter to his intimate and dear friend, the Rev. Dr. Glasse, on the mournful event, he pours forth all his soul; he pathetically describes the distressed state of his afflicted mind, and draws a finished portrait of his departed saint.—Though it should hourly be remembered, he observes in another letter, that when dear friends have lived to their age, it sig-

nifies little which of them goes first, yet alas! she was so helpful, and he so helpless, she so good, and he so weak, his memory brought more distress than comfort. This affliction was soon accompanied by another, and was probably the cause of it. "The earthy tabernacle weigheth down the mind that museth upon many things," and the mind likewise hath its influence on the earthy tabernacle, nothing being more prejudicial to the health of the body than grief. "Heaviness in the heart of a man maketh it stoop," and "a broken spirit drieth the bones." A paralytic stroke, alas! deprived him of the use of one side. This, indeed, he so far recovered, in a short time, as to be able to walk with a stick, and to write. By the mercy of God, his understanding was not in the least affected, which was a great happiness; "his wisdom remained with him." Of the finished character of this humble disciple of the blessed Jesus, a more just idea cannot be given than is conveyed in the following letter of his to a particular friend, who made him a visit in the course of this summer, wherein is shown how faithfully he copied after his heavenly Master, the divine Exemplar—*Learn of me, for I am meek and lowly in heart.*

"MY DEAR FRIEND,

"I hold a pen (and hardly) to thank you for your late kind visit on the true christian principle, expecting no return—I recollect only one circumstance to make me uneasy—When I showed you in the second lesson for last Thursday evening, what I took for an ominous passage, 2 Tim. iv. 6.* you asked me, If I applied the subsequent verses also?† I answered, without thought, Yes, and have suffered for it ever since; for no mind can be more averse than my own to the very appearance of assuming any thing, when I am rather renouncing every thing.—All I dare say, or would

* "The time of my departure is at hand."

† His friend meaning, for his comfort, that he should apply them, "I have fought a good fight"—"henceforth there is laid up for me a crown of righteousness."

permit any other to say for me, is only to repeat those words which our Saviour used towards the woman with the box of ointment—"He hath done what he could!"--and as she made an offering at the head of Christ, I would offer all I have at his feet.--How much have I to say, and how little can be said! I must have another night's sleep before I can write another Letter.

God bless you.

W. JONES.

July 30, 1799,
My birth-day.

Multos et felices—many and happy, says the world—few and evil, says the Patriarch."

In this infirm state of body, he lived several months: "wearisome nights were appointed unto him," but his months were not altogether "months of vanity;" he passed the days in the employment of his thoughts, and the exercise of his pen, continuing to do the work of God, to demonstrate his wisdom, and to defend his truth—till at last, as if he felt himself arrested by the hand of death, he suddenly quitted his study and retired to his chamber, from whence he came out no more, breaking off in the middle of a Letter to a friend, which, after an abrupt transition from the original subject, he left unfinished with these remarkable words, the last of which are written in a particularly strong and steady manner—"I begin to feel, as well as understand, that there was no possible way of taking my poor broken heart from the fatal subject of the grief that was daily preying upon it to its destruction, but that which Providence hath been pleased to take, of turning my thoughts from my mind, to most alarming symptoms of approaching DEATH." Like many other good and pious men before him, he had long very much dreaded the pains of death, but to his own great comfort, this dread he completely overcame. The communion had been frequently administered to him during his confinement, and he received it for the last time a few days before his death. About the time of his departure, as his Curate

was standing by his bedside, he requested him to read the 71st Psalm, which was no sooner done, than he took him by the hand, and said, with great mildness and composure, "If this be dying, Mr. Sims, I had no idea what dying was before;" and then added, in a somewhat stronger tone of voice, "thank God, thank God, that it is no worse." He continued sensible, after this, just long enough to take leave of his children (a son and a daughter) who, being both settled at no great distance, had one or other been very much with him since the loss of his dear companion, and had done every thing in their power to alleviate his sorrows and to comfort him; and, on the morning of the Epiphany, he expired, without a groan or a sigh.—"And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost."

The following is the Letter on the death of his Wife, to which allusion is made above.

"Feb. 10.

"MY DEAR FRIEND,

"Though I am in a very low and sorrowful state, from the pressure of a troublesome memory upon a broken heart, I am not insensible to the expressions of your kind consolatory letter; for which I heartily thank you, and pray that the effect of it may remain with me. The prospect which has been before me for several weeks past has kept my mind (too weak and soft upon all tender occasions) under continual, and, as I feared, insupportable agitation; till, after a painful struggle, no relief could be found but by bowing my head with silent submission to the will of God; which came to pass but a few days before the fatal stroke. I have found it pleasant in time past to *do the work of God*; to demonstrate his wisdom, and to defend his truth, to the hazard of my quiet and my reputation; but O my dear friend! I never knew till now what it was to *suffer the will of God*; although my life has never been long free from great trials and troubles. Neither was I sensible of

the evil of Adam's transgression, till it took effect upon the life of my blessed companion, of whom neither I nor the world was worthy. If I could judge of this case as an indifferent person, I should see great reason to give thanks and glory to God for his mercies. We had every preparatory comfort; and death at last came in such a form as to seem disarmed of his sting. A Christian clergyman of this neighbourhood, who is my good friend, administered the communion to her, in her bedchamber, while she was well enough to kneel by the side of him; and he declared to me afterwards, that he was charmed and edified by the sight; for that the peace of heaven was visible in her countenance. I saw the same; and I would have given my life if that look could have been taken and preserved; it would have been a sermon to the end of the world. On the last evening, she sat with me in the parlour where I am now writing; and I read the lessons of the day to her as usual, in the first of which there was this remarkable passage—*"and the time drew nigh that Israel must die."* Of this I felt the effects; but made no remarks. On her last morning, we expected her below stairs; but, at eleven o'clock, as I was going out to church to join with the congregation in praying for her, an alarming drowsiness had seized upon her, and she seemed as a person literally falling asleep; till at the point of noon, it appeared that she was gone; but the article of her dying could not be distinguished; it was more like a translation.

"I have reason to remember, with great thankfulness, that her life was preserved a year longer than I expected; in consequence of which I had the blessing of her attendance to help and comfort me under a tedious illness of the last summer, under which I should probably have sunk if she had been taken away sooner. It so pleased God that when she grew worse, I became better, and able to attend her with all the zeal the tenderest affection could inspire. But how different were our services! She,

though with the weakness of a woman, and in her seventy-fifth year, had the fortitude of a man, I mean a Christian—and all her conversation tended to lessen the evils of life, while it inspired hope and patience under them. The support which she administered was of such a sort as might have been expected from an angel; while I, when my turn came, was too much overwhelmed with the affliction of a weak mortal.

"My loss comprehends every thing that was most valuable to me upon earth. I have lost the manager, whose vigilant attention to my worldly affairs, and exact method in ordering my family, preserved my mind at liberty to pursue my studies without loss of time, or distraction of thought. I have lost my almoner, who knew and understood the wants of the poor better than I did; and was always ready to supply them to the best of our ability. I have lost my counselor, who generally knew what was best to be done in difficult cases, and to whom I always found it of some advantage to submit my compositions; and whose mind, being little disturbed with passions, was always inclined to peaceable and Christian measures. I have lost my example, who always observed a strict method of daily devotion, from which nothing could divert her, and whose patience, under every kind of trial, seemed invincible. She was blessed with the rare gift of an equal cheerful temper; and preserved it, under a long course of ill health, I may say for forty years. To have reached her age would, to her, have been impossible, without that quiet, humble spirit which never admitted of murmuring and complaining either in herself or others; and patient, quiet sufferers were the favourite objects of her private charities. It might be of use to some good people to know, that she had formed her mind after the rules of the excellent Bishop Taylor, in his Holy Living and Dying; an author of whom she was a great admirer in common with her dear friend Bishop Horne. I have lost my companion, whose conversation was sufficient of itself, if

the world was absent—to the surprise of some of my neighbours, who remarked how much of our time we spent in solitude, and wondered what we could find to converse about. But her mind was so well furnished, and her objects so well selected, that there were few great subjects in which we had not a common interest. I have lost my best *friend*, who, regardless of herself, studied my ease and advantage in every thing. These things may be small to others, but they are great to me: and though they are gone as a vision of the night, the memory of them will always be upon my mind during the remainder of my journey, which I must now travel alone. Nevertheless, if the word of God be my companion, and his Holy Spirit my guide, I need not be solitary—till I shall once more join my departed saint, never more to be separated; which God grant in his good time, according to his word and promise in our Lord and Saviour Jesus Christ. From your faithful and afflicted,

W. J.”

Considerations on the Life and Death of St. John the Baptist.

(Continued from p. 78.)

SECTION VI.

Considerations on the testimony borne by St. John, at different times, to the Messiahship of Jesus.

WHEN a servant of God, through the power of Divine grace, hath made some proficiency in holiness, and seeth the world and the flesh under his feet, it is not uncommon for his third enemy, the devil, to set upon him, and prevail over him, by puffing him up with a conceit of his own excellency, and so rendering his very attainments an occasion of his falling. The hurt which a man receives, in such a case, is proportionable to the height from which he falls; as hell was first prepared for the tempter himself, because he fell from heaven.

It is not, therefore, the least con-

spicuous part of St. John's character, that a sanctity so extraordinary was not, in him, accompanied with any degree of pride, a worm which often cankers the fairest fruits that grow in the garden of God. He heard his own praise echoed from every quarter, and “all men,” struck with admiration at what was about to happen, “mused in their hearts concerning him, whether he was the Christ.”* Nay, the Sanhedrim, that they might be resolved in so important a point, sent a formal deputation of “priests and Levites from Jerusalem, to inquire of him, Who art thou?”† As the Baptist was, at that time, in high repute among his countrymen, and as secular designs are sometimes covered with spiritual pretences, it is not impossible, but that they might hope to flatter him into an acknowledgment of his being “some great one,” and to frame of him a Messiah adapted to their purposes. But John was neither ambitious of an honour which did not belong to him, nor ashamed of a Master, who was about to appear in the form of a servant. He took no glory to himself, but remitted it all where he knew it to be due. “He confessed, and denied not, but confessed, I am not the Christ. And they asked him, What then? Art thou Elias?” that is, Elijah the Tishbite, whom they expected from heaven. “And he saith, I am not.” “Art thou *the* prophet?” meaning, probably, “Jeremias, or one of the prophets,” whom, as it appears by Matt. xvi. 14. the Jews looked for to arise from the dead. “And he answered, No.”

To all these inquiries, made by the priests and Levites deputed from the Sanhedrim, St. John returned answers which were true, but concise as possible, that they might take no advantage of his words, being aware that they grew envious of his

* Luke iii. 15.

† John i. 19, &c.

fame, jealous for their own authority, and fearful of a Messiah, who would not answer their hopes, by gratifying their avarice and ambition. "Then said they to him, Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." This was informing them plainly enough, that the prophecies were soon to be accomplished by the manifestation of Messiah; and that repentance, according to his doctrine, and baptism, were the only preparation fit and necessary to be made for the reception of their King.

"They who were sent were of the Pharisees," and consequently could not relish tidings which put an end to all their schemes of temporal dominion, and earthly grandeur, inculcating, instead of them, the duties of mortification and self-denial. This was not *their* system; and many, in every age since, have been of the same opinion, not caring to receive Christ, unless he came to them with the world in his hand. Finding, therefore, that John had no vanity to be worked upon, they had recourse to other measures, and began to dispute his commission to baptize; "They asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?"

St. John's reply shows his own humility, and, at the same time, bears testimony to the dignity of Jesus. "I indeed baptize you with water;" my baptism, like my preaching, is preparatory only, leading to another baptism of the Spirit, which shall cleanse the souls of penitents from every thing that defileth, through faith in Messiah and his heavenly doctrine. And this Messiah is not afar off, as you may im-

agine him to be; "there standeth one among you, whom ye know not;" he appears like other men, lowly, unattended, undistinguished; he doth not, as yet, think proper to manifest his power and glory; but hereafter you will find him to be far other than he seems. As to myself, of whom some are pleased to entertain a high opinion, I am nothing: "This is he, who, coming after me, is preferred before me," as much as the greatest master is preferred before the meanest of his servants, who is deemed unworthy to perform the least office about his person; "the latchet of whose shoes I am not worthy to unloose." This testimony did St. John give to the Saviour of the world, in the audience of the priests, and Levites, and the people, "at Bethabara, beyond Jordan, where he was baptizing." Intent upon humbling himself, that his great Lord and Master might be exalted, he declared himself a messenger only, sent to prepare his ways; and every thing in him, and about him, spoke the same language.

"The next day," an opportunity offered itself of pointing out the person of Jesus to the people; "John seeth Jesus coming unto him," probably to acknowledge him as his friend, relation, and precursor; "and saith, Behold the Lamb of God, which taketh away the sin of the world:" Behold that blessed Person prefigured in the law, and foretold by the prophets; one that is all meekness and innocence, patience and resignation, without offence in his mouth, without guile or malice in his heart, without spot or blemish in soul or body; the Lamb, which Abraham told his son Isaac, that God would, in time, provide; the Lamb, by the sprinkling of whose blood, true Israelites are preserved from the destroyer; the sacrifice, on which are laid the iniquities of us all; the Saviour who, by expiat-

ing, taketh away the sin of the world, and conferreth righteousness on them that will believe in him, and accept it from him, being conformed to his example of meekness and lowliness. This, O all ye that behold him, "this is he of whom I said, after me cometh a man which is preferred before me, for he was," he existed, "ages before me," even from the beginning; he is fairer than the children of men, full of grace and truth; of divine glory, and celestial beauty.

To guard against any suspicion of collusion* between two persons, who, as relations, might be supposed to act in concert, and favour each other's pretensions, St. John adds, "And I knew him not, but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost."

From this passage we learn that the visible descent of the Spirit was the sign given to St. John, whereby he was to know the Messiah. Jesus was brought up at Nazareth; St. John was educated in the deserts; and it seems to have been so ordered by Providence, that no interview had passed between them after they had arrived at years of maturity. When Jesus, therefore, came to be baptized, St. John had no knowledge of his person. But, probably, on making the inquiries usual at baptism, into his profession, name, and place of abode, and finding likewise that he had no sins to confess,† as all others had, he saw sufficient reason to conclude, that this was the

Christ; which might occasion his apology, "I have need to be baptized of thee," &c. And then, when Jesus came up out of the water, the Spirit descended, and put the matter beyond all doubt. "I saw, and bare record, that this is the Son of God." So little account did these two wonderful personages make of their relation according to the flesh. From their infancy they had not conversed together; and when they met, it was in public, that John might bear his testimony; soon after which, he was cast into prison, and saw Jesus no more. A higher, more important, and durable connexion than any formed by consanguinity engaged his attention, as it should that of all Christ's disciples, according to those deep and divine strains of St. Paul; "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."*

The Baptist, having now lived to see the Lord's Christ, and show him to the world, was ready, like old Simeon, to depart in peace, and to make over his disciples to a better Master, who would never leave them nor forsake them. "Again, the next day after, John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God." Happy the Christian minister, who, like St. John, lives only to point out the Sa-

* See the impossibility of any such collusion fully demonstrated by the Reverend Mr. Bell, in his exact and elaborate Inquiry into the Divine Missions of John the Baptist and Jesus Christ.

† See Annotations on St. John's Gospel, by the Rev. Mr. Merrick, and the Works of Dr. Jackson.

* 2 Cor. v. 14.

viour to his people. And happy the people, who, like the two disciples, thereupon follow Jesus, inquire where he dwelleth, enter in, and abide with him.

To one of St. John's disposition it could not but be matter of concern to find envy and jealousy stirring in the breasts of his disciples, on account of the increasing fame of Jesus, as being likely to eclipse that of their master. For on occasion of a dispute which had happened about purification by baptism (disputes being seldom managed so as not to produce ill-will) "they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come unto him;"* intimating that John was in danger of losing both his credit and his disciples, by means of one whom they took for a disciple, like themselves, as he had been baptized by the same master. So ready are men, at every turn, to form parties in religion, and to set up their respective teachers in opposition to each other; the consequences of which are, that the hearers waste that time in wrangling about a duty which should be spent in practising it; and the teachers, if they have not good hearts and steady heads, preach themselves instead of Jesus Christ. "All men come to him!" Great hath been the power of this argument to kindle the flames of emulation and dissension in the church; and the disciples of John did not doubt but that the consideration would excite in him those passions which they felt working within themselves.

But he was not framed of materials liable to take fire from such a spark. On the contrary, a perusal of the discourse which this address procured from him, is enough at

any time to extinguish it, where it may have fallen. He made use of the incident, to bear his last and most noble testimony to the power and majesty of his Lord. So far was he from being offended, or chagrined, because all men resorted to Jesus, that he triumphed in it, as his glory and his joy, as the very end for which he was sent into the world, to preach and to baptize. As if he had said—

Why are ye jealous? and why do envious thoughts arise in your hearts? Look not to me, or to any thing that is in me, but to God, who made me what I am, placed me in the station, and called me to the office designed for me; "a man can receive," or take to himself, "nothing, except it be given him from above." And ye know the character in which I have ever acted. "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him," as his messenger and minister, not to assemble disciples in mine own name, but to prepare men for him, and direct men to him. If therefore ye set so much by my authority, why do ye not credit my testimony? To Messiah, not to me, the church is to be gathered and united; and "he that hath the bride is the bridegroom: but the friend of the bridegroom," who hath been honoured with a share in bringing about so happy an event, and who, when it is brought about, "standeth and heareth him" conversing with his spouse, cannot therefore be grieved and vexed; he cannot envy the felicity of the bridegroom, or desire to take the bride from him; but most assuredly congratulates with him, and "rejoiceth greatly because of the bridegroom's voice," finding that he hath so well succeeded in the work in which he was employed. This is my very case, when you come and tell me, that all men re-

* John iii. 26, &c.

sort to the person of whom I have so often testified, that he is the Christ, "this my joy therefore is fulfilled." I have no greater pleasure than to hear that disciples go from me to him. As the morning star, I only shone to proclaim the approach of the sun. Now he is risen, I go down; "he must increase, but I must decrease;" he will shine more and more unto the perfect day, while I shall set and disappear. And reason good why it should be so. That which is preparatory must give place to that which is perfective; a baptism of water must yield to a baptism of fire; a human instructor must cede to one that is divine. "He that is of the earth is earthly, and speaketh of the earth;" in spite of his best endeavours, he will savour of his original, and there will be an alloy of dust and ashes in all he saith; whereas "he that cometh from heaven," I mean the blessed Person of whom ye are so jealous, "is above all" the children of Adam. When this Sun shineth in his strength, every star is obscured; and the world will perceive the difference between the discourses of the Master and those of the servant, as readily as it distinguisheth the glories of the day from the pale lustre and faint glimmering of those orbs which serve in some measure to dispel the darkness of the night. According to the grace given unto me, I have declared the kingdom of heaven to be at hand; but when Messiah speaks of that kingdom, he speaks from his own knowledge; "what he hath seen and heard, that he testifieth;" and yet, though I have said so much of him, and so many go to hear him, "no man receiveth his testimony" as he ought to do. Think not this a slight matter, for no one can disbelieve him, without giving God the lie; "he that hath received his testimony, hath set to his seal, that

God is true," by allowing the credentials of his Son, and acknowledging in him the accomplishment of what was foretold by the law, by the prophets, and by myself. "For he," the Messiah, "whom God hath sent, speaketh the words of God," and that in a different sense from all others, who, from time to time, have been endued with such a portion of the divine influence as was meet for them; but "God giveth not the Spirit by measure unto him," having decreed, that in him should all fulness dwell. "For the Father loveth the Son," not as he loveth any of his faithful servants, but so as that "he hath put all things into his hand," dispensing glory, honour, and immortality to mankind, through him alone. Be no longer envious and jealous, then, of his greatness, which is your salvation. If you would honour me, and, at the same time, serve your own eternal interest, receive, in few words, the sum and substance of this my last testimony—"He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him."

By this part of St. John's character and conduct, in how pleasing a manner are the ministers of Christ instructed, that they are to bear testimony to HIM, not to themselves; to seek HIS glory, not their own; that they should take pleasure in the success of their brethren's labours, by which the cause of their common Master is promoted; that the rising lights of the church should do honour to those who have gone before them, and the setting ones rejoice to be outshone by those who are coming after them; that envy and jealousy, in short, ought to have no place among the disciples of the Lamb of God, on whom descended and abode the celestial Dove,

(To be continued.)

From the Union, printed in Philadelphia.

Dr. BARROW.

MR. EDITOR,

THOUGH fame has placed Dr. Barrow among the principal ornaments of his country, little is known on this side of the Atlantic, either of his works or of the distinctive traits of his character—Seeing in a late paper, proposals for republishing, in this city, his elaborate Treatise of the Pope's Supremacy, I beg leave to offer you a few remarks concerning both his life and writings.

Dr. Isaac Barrow was born in the city of London, of respectable parents, in the year 1630. After passing through the various preparatory stages, he was admitted, at the age of fifteen, into Trinity College, Cambridge, where he was chiefly supported by the celebrated Dr. Hammond—his father having lost his property in consequence of his attachment to the cause of the unfortunate Charles I. and notwithstanding his own steady and independent adherence to the royal family, to which the faculty of his college were opposed, such was his great proficiency in the various branches of literature, and such his sweetness of disposition, that he succeeded in obtaining his fellowship at the proper period. After this he directed his attention for some time to the study of botany and chymistry, with the intention of following the medical profession; but soon abandoning this design, he embraced the study of divinity and mathematics, which last he prosecuted with signal success. Disappointed in 1655, with regard to the Greek professorship at Cambridge, and perhaps influenced by the aspect of public affairs, he determined to travel abroad: Accordingly he visited France and Italy. From Italy he went to Smyrna, and from thence to Constantinople, where he spent a year in perusing the works of Chrysostom. Upon his return to England, he was successively appointed professor of Greek at Cambridge, and of geometry in Gresham College, both of which situations he resigned upon being appointed Lucasian pro-

fessor of mathematics at Cambridge. Although this situation was peculiarly adapted to his distinguished talents and acquirements as a mathematician, he resolved to exchange his mathematical studies for those of divinity, and accordingly, in 1669, he resigned his professor's chair to the illustrious Newton. He was soon after created Doctor in Divinity by mandate, and in 1672 the king nominated him to the mastership of Trinity College, observing, that "he had bestowed it on the best scholar in England." In this station he continued until the period of his death, which took place in 1677.

The life of Dr. Barrow, though not remarkable for great variety of incident, was eminently a life of virtue. In the midst of the prevailing corruption of the times, he maintained his integrity unshaken, surrounded by political commotions, and engaged in frequent controversy, he preserved his native equanimity unruffled; and whether in the humble walks of poverty, or in the elevated stations of prosperity, he uniformly evinced the same meekness of character and modesty of deportment. Among many instances given by his biographer, to illustrate the mildness and modesty of his character, is the following:

Preaching once at St. Lawrence-Jewry, in London, for a friend, his appearance, which was very uncouth, made such an unfavourable impression upon the audience on his mounting the pulpit, that he was shortly left almost alone in the church.* On being asked by his friend, What he thought when the people were running away from him? Dr. Barrow replied, "I thought they did not like me or my sermon, and I have no reason to be angry with them for that." What rendered this gentleness still more remarkable, was, that it was connected with a great degree of personal courage. During his travels, the ship in

* Among the few that remained was Baxter, the celebrated non-conformist divine, who declared that "he had never heard a better sermon, and that he could, with pleasure, have listened all day to such a preacher."

which he embarked for Smyrna, being attacked on her passage by an Algerine corsair, Barrow stood manfully to his gun, and contributed greatly by his intrepidity to beat off the enemy. It was remarked in his lifetime, that his countenance bore a striking resemblance to that of Marcus Brutus, as it is represented on ancient medals, and we may justly apply to Barrow what Cowley has said of that great man.

Virtue was thy life's centre, and from
thence
Did silently and constantly dispense
The gentle vigorous influence,
To all the wide and fair circumference.

Though the attention of Dr. Barrow was principally directed to theology during the latter part of his life, his mathematical writings have placed him second only to Newton among the philosophers of the 17th century. Besides new and highly improved editions of Euclid's Elements, the works of Archimedes, selections from the works of Apollonius and Theodosius, which he gave to the world in rapid succession, he published several original works, replete with the most profound investigations. His "*Lectiones Opticæ*" were revised and enlarged by Newton, and have been highly commended by the best judges. His "*Lectiones Geometricæ*" are filled with original and profound dissertations respecting the properties of curvilinear figures; and in his method of subtangents contained in that work, he has clearly revealed the germ of the fluxional calculus. It has been justly observed that, with a genius less inventive than Newton's, he has made a near approach to some of that wonderful man's discoveries, and contributed in a remarkable degree to enlarge the field of mathematical learning.

Of his theological works, all of which were published after his death, his sermons are best known, and they have uniformly been ranked among the first productions of the English pulpit. Beside numerous passages of sublime and simple eloquence, they are every where distinguished for vigour of style, and great depth and copiousness of thought. It has been

said that the celebrated Lord Chatham asserted, that he owed much of the fervour of his eloquence to the study of Barrow.

It is especially, however, to his *Treatise of the Pope's Supremacy*, that we must look for that wonderful compass of learning, and acute discrimination of mind for which he was so deservedly eminent. Familiar with every branch of Ecclesiastical History, and having narrowly observed popery disguised in France, militant in England, and triumphant in Italy, he was thoroughly prepared to enter into every branch of the controversy. Accordingly after a candid examination of the several suppositions, upon which the claim of the pope to supremacy is founded, he proves that they are equally unsupported by scripture, reason, and antiquity. In the course of his work, which may also serve for a complete history of the rise of papal authority, he clearly shows that no such claim was ever admitted, or even made during several centuries after the Christian era. In addition to this, his treatise contains a satisfactory refutation of most of the distinguishing tenets of the Romish church. In short, to use the language of Dr. Tilletson, "he hath exhausted the subject, and said enough to silence the controversy for ever."

What renders the work peculiarly valuable is, that the argument is conducted in a strain of candour and Christian charity which must ever place its author among the most liberal, as well as the ablest champions of the Protestant faith. We rejoice to see such a work republishing in our city, and sincerely hope that its publishers* may meet with complete success.

Connecticut Christian Knowledge
Society.

In Convention of the Protestant Episcopal Church of the Diocese of Connecticut, at Bridgeport, June 3, 1818.

WHEREAS it is deemed expedient by this Convention, to establish a Society in the Diocese of Connecticut, for

* Messrs. S. Potter & Co.

the purpose of raising funds for the employment of Missionaries in the vacant parishes—and for the gratuitous distribution of the Bible, the Book of Common Prayer, and religious tracts—Therefore *Resolved*, that the following be adopted as its Constitution.

1. The Society shall be called, "*The Connecticut Protestant Episcopal Society for the Promotion of Christian Knowledge*, by employing Missionaries in the vacant parishes of the Diocese, and by the gratuitous distribution of the Bible, the Book of Common Prayer, and Religious Tracts."

2. The Bishop of the Diocese shall be *ex-officio* President of the Society—and the Convention shall annually appoint two Vice-Presidents—a Recording Secretary—a Corresponding Secretary—and twelve Directors—of whom at least one half shall be clergymen of the Protestant Episcopal Church—which officers shall constitute a *Board of Direction*—and six of their number, including the President, or one of the Vice-Presidents, shall be a quorum for the transaction of business.

3. The Convention shall also appoint three lay-members of the Protestant Episcopal Church, as a *Board of Trustees*, for managing the permanent fund of the Society—one of whom, elected by the Board, shall be the Treasurer of the Society, and shall give bonds to the Board of Trustees for the faithful discharge of his trust. All vacancies in this Board, by death, resignation, or otherwise, shall be filled by the Convention.

4. It shall be the duty of the Board of Direction to meet on the Thursday following the day of the annual meeting of the Convention, and as often as the interests of the Society shall require, at such time and place as the President, or the first Vice-President, with the advice of a member of the Board, shall direct. The Board shall appoint agents in the different parts of the Diocese, to obtain subscriptions for the benefit of the Society. They shall employ such Missionaries as the ecclesiastical authority shall appoint, to supply the vacant parishes within the Diocese. They

shall publish or purchase Bibles, Prayer Books, and religious tracts, and distribute them in such parts of the Diocese, and in such proportions, as they may deem proper and expedient. And they shall manage all the other concerns of the Society, not otherwise provided for by this Constitution.

5. It shall be the duty of the Recording Secretary to attend all the meetings of the Board of Direction, and to keep a record of their transactions. He shall also keep a register of the names of the members, with the sums by them respectively given—a list of the donations, with the names of the donors—and a record of the collections made for the benefit of the Society.

6. The Corresponding Secretary shall carry on the correspondence of the Society, in the name and by order of the Board of Direction:

7. All monies received by way of donation, subscription, or collection, for the benefit of the Society, shall be paid into the hands of the Treasurer—and so much thereof as the Board of Direction shall deem expedient to appropriate to the support of Missionaries within the Diocese, and to the gratuitous distribution of Bibles, Prayer Books, and religious tracts, shall be subject to the order of the Board of Direction—and the residue shall constitute a permanent fund, to be managed by the Board of Trustees, and held subject to the control and direction of the Convention. Provided, however, that the amount reserved for the permanent fund, shall be at least one fourth part of the aggregate of the annual receipts of the Society.

8. Every person who shall annually pay into the funds of the Society one dollar, shall be a member—and whoever shall pay the sum of five dollars, shall be a member for life.

9. It shall be the duty of the Rector and Wardens—(or of the Wardens, where there is no Rector)—of every parish in the Diocese, to make an annual collection for the benefit of the Society.

10. There shall be divine service, and a Sermon delivered at every annual session of the Convention, and a

collection made for the benefit of the Society—the preacher to be appointed by the President, with the concurrence of one of the Vice-Presidents.

11. The following reports shall be annually made to the Convention, viz. 1st. A report by all the Lay-Delegates attending, of the amount of collections for this Society in their respective parishes. 2d. A general report by the Board of Direction, of all their proceedings. 3d. A report by the Treasurer, of the disposable funds in his hands. And, 4th. A report by the Board of Trustees, of the state of the permanent fund. Which several reports, or so much of them as the Convention shall direct, shall be entered on the Journals.

12. Whenever the Bible and Common Prayer Book Society of the Diocese of Connecticut shall be dissolved, and its funds paid over to the Treasurer of this Society, each life-subscriber of that Society shall be considered as a member for life in this—and the permanent fund of that Society shall be added to the permanent fund of this Society.

13. No alteration shall be made in this constitution, unless the same shall have been proposed and entered on the minutes of the Convention one year previous to its adoption. And the Convention alone shall have power to make the alteration.

Whereupon, the Convention proceeded to elect the officers for the ensuing year, when the following gentlemen were duly chosen.

Right Rev. *John H. Hobart*, D. D.
(*ex. officio*) President.

Hon. *Jonathan Ingersoll*, first Vice-President.

Rev. *Tillotson Bronson*, D. D. second Vice-President.

John Beach, Esq. Recording Sec'y.

Rev. *Harry Croswell*, Corresponding Secretary.

Rev. *Philo Shelton*, Rev. *Ashbel Baldwin*, Rev. *Daniel Burhans*, Rev. *Asa Cornwall*, Rev. *Menzies Rayner*, Rev. *B. G. Noble*, Hon. *Samuel W. Johnson*, *Burrage Beach*, Esq. Col. *Wm. Mosely*, *Nathan Smith*, Esq. *Andrew Kidston*, Esq. Mr. *Joel Walter*, Directors.

Messrs. *Charles Sigourney*, *Samuel Tudor*, and *William McCrackan*, were chosen Trustees of the Fund, and have been incorporated by the Legislature. Mr. McCrackan has since been appointed Treasurer, and is ready to receive subscriptions and donations.

Report of the Christian Knowledge Society, (England.) 1818.

(From the Missionary Register.)

Diocesan and District Committees.

AN abstract of the proceedings of the various Committees at home is first given, in the order of the Diocesses. Those in the Diocese of Calcutta then follow. We shall extract this part of the Report.

Calcutta Diocesan Committee.

The Diocesan Committee at Calcutta have transmitted their Report; in which they express their grateful acknowledgments to the Society, as well for the very distinguished consideration which their communications have experienced, as for the very liberal supply of Books transmitted for their use; a supply, which they state to be far beyond any expectation that could have been formed. They appear also to have been instrumental in circulating many copies of the Society's Family Bible.

They state, moreover, that it was conceived advisable to reprint at Calcutta, before the arrival of the expected Books, Mrs. Trimmer's *Charity-School Spelling-Book*, in Two Parts; which might be distributed to great advantage among the Children of Europeans in his Majesty's and the Honourable Company's Service, in Regimental and other Military Schools, in Barracks, Cantonments, and Hospitals. As, however, the funds of the Committee were at that time unequal to the expense, this design was respectfully laid before Government; and pecuniary aid solicited, to carry it into effect. The General Board learn, with much satisfaction, that the readiest acquiescence was given to this request of the Diocesan Committee, and a sum given

fully equal to meet the estimated cost of the edition; and that it has since been printed, and largely distributed, and it is believed with no inconsiderable advantage. Besides this, the Committee have, at their own charge, subsequently reprinted Woodward's Soldier's Monitor, which has been found equally acceptable.

The Committee state also, that there is a very increasing demand for the Society's Books; and that they hope shortly to request another supply of them, and to specify those which appear to be most in request. At present, they can only say generally, that the demand appears to be much greater than was at first, perhaps, expected; which they consider to be chiefly owing to their strict adherence, as far as the different circumstances of the two countries will admit, to the analogy afforded by the Society, as well in regard to reduction of price as to system in distribution.

The Diocesan Committee notice to the General Board, the establishment of the District Committee at Bombay, mentioned in the last year's Report; which they view with very great satisfaction, as completing the connexion of the Society with the three Presidencies of British India.

Madras District Committee.

From the District Committee at Madras, the General Board are apprized, through the Calcutta Diocesan Committee, that, previous to the arrival of the Books requested from the Society, they had received a temporary supply from the Missionary Stores of Messrs. Pæzold, Holzburg, and Kolhoff, which were of use; as also a supply of the Soldier's Monitor, reprinted at Calcutta; and also a considerable proportion of the Books transmitted from the Society to the Diocesan Committee, by means of which their operations had been much assisted.

Bombay District Committee.

From the District Committee at Bombay, the General Board have received a Report; and are much gra-

tified to find that the Society's Family Bible is in great request in that Archdeaconry. A supply of Books from the Society had just been received; and would be distributed with considerable advantage to the design of promoting Christian Knowledge, as Prayer Books were very scarce, and much wanted.

Ceylon District Committee.

No recent accounts have been received from the Committee.

Ceylon has been lately placed under the jurisdiction of the Bishop of Calcutta.

The proceedings in the Diocese of Nova-Scotia and Quebec are next reported.

Halifax (Nova-Scotia) Diocesan Committee.

His Grace the Archbishop of Canterbury having recommended the Society very earnestly to the favourable consideration of his Excellency the Lieutenant Governor, the Earl of Dalhousie, his Lordship has, in every way, promoted its interest within his Government.

The Halifax Diocesan Committee state, in their Report, that they have great pleasure in repeating their acknowledgments to the several District Committees in different parts of this extensive Diocese. "These," they observe, "are nobly promoting the objects of the Society; and encourage the best hopes, that, with the blessing of God, their endeavours are already producing important benefits. The correspondence with the Committees at Frederickton, St. John's, St. Andrew's, Newfoundland, Cape Breton, Prince Edward's Island, and with numerous individuals, who are too remote from each other to unite in a Committee, continues to encourage all the hopes that were entertained when they first joined the Society. Their contributions still give evidence of their zeal and success; and the Books which they are dispersing are received with thankfulness, and are rendering very valuable services even to the remotest Settlements in these Colonies."

In the progress of their Report, this Committee further inform the General Board, that the distribution of Books and Tracts throughout the Diocese has engaged their earnest attention; and it is with much satisfaction they are enabled to state, that this part of their work is also prospering. "The demand for these Books and Tracts has been much greater than could be supplied from the stock at Halifax; and, in some cases, the Committee have been obliged to forward the applications to the Parent Society. At the commencement of the year, the Committee had, as they then considered it, a very ample stock of Books on hand; but such has been the call for them, that, at the close of the year, several of their most valuable articles are entirely exhausted; and they have been obliged to request a new supply from England, to the amount of 500*l*."

From repeated and earnest applications also, this Committee has been induced to establish Depots of Books in different parts of the country; and are desirous of complying with other similar applications, as far as their means will allow. Large demands have also been made upon them for the supply of Schools, and especially of those into which the National System of Education has been introduced; all of which they have gladly supplied, to the extent of their ability. They state also, that they "have likewise furnished a partial supply of books to several small and remote Settlements along the shores of those Provinces, whose want of the means of Religious Instruction was most deplorable: and they have resolved to attempt the supply of all such places more abundantly, as soon as it may be possible to distribute Bibles, Testaments, Prayer Books, and Tracts, through some careful agent, who may be visiting the harbours and other settlements on the coasts."

This Committee, moreover, thankfully acknowledge several very liberal contributions at Halifax, St. John's, Frederickton, St. Andrew's, and other places.

VOL. III.

Diocese of Quebec.

Since the publication of the last Report, the General Board have had the satisfaction of receiving the primary Resolutions of a Diocesan Committee, formed at Quebec. From them the General Board learn, with much gratification, that every exertion will be used to forward the views of the Society in that division of the Empire. It is resolved, that District Committees, in correspondence with this Diocesan Committee, be promoted throughout the Diocese, in aid of the general designs, for the furtherance of subscriptions and donations, and for the extension, as far as possible, of the objects of the Society. It is intended, moreover, that an Annual Sermon shall be preached, in recommendation of the Society's designs; and arrangements made for a Collection in aid of them, in the Cathedral Church of the City of Quebec.

Education and Schools.

Every succeeding year bears witness to the increasing importance which attaches to this branch of the Society's designs. The exertions of the Benevolent, to diffuse the blessings of Religious Instruction, are more and more evinced in the establishment of new Schools for imparting its benefits.

Though returns of the number of Children educated in Schools, supplied wholly or in part with Books from the Society, are still very imperfect; yet, from the accounts transmitted by 33 only out of nearly 200 Committees, it appears that 90,129 Children receive the advantages of Religious Information. Should the Society, by the diligence of Diocesan and district Committees, be enabled to complete the account of the number of Children educated in the Schools to which its supplies extend, the large amount of those who thus receive, in their early years, the benefits of Christian Knowledge, by its means, could not fail to be highly gratifying to every one who feels, in its full extent, the value of imparting

Religious Information to the ignorant and uninstructed.

Distribution of Books, Tracts, and Papers.

From April 24, 1817, to April 16, 1818, the following Books and Tracts were sold to Members, or circulated gratuitously.

	Members.	Gratuit.	Total.
Bibles	29,852	578	30,030
New Testaments & Psalters	53,723	324	54,047
Common Prayers . .	86,558	577	87,135
Other Bound Books .	60,330	547	60,877
Small Tracts and Papers	835,140	242,353	1,077,493

Total—1,309,582

Uniform edition of Books and Tracts.

The General Board having taken into consideration the advantage and convenience which would accrue to the Members of the Society by printing the Books and Tracts in an uniform size, have resolved to take on themselves any charge that may be incurred in printing an immediate Edition of the whole on this plan. By this arrangement the Members are now enabled to make their own selection of the different Tracts of the Society, which may be bound up into convenient Volumes, and will form acceptable Presents to those to whom they would wish to communicate Religious Information. It is hoped, that, by affording this in a more durable form, the Present will be more highly prized, and the Books become valuable acquisitions to the Cottage Library. It is not, however, intended to supersede the smaller and cheaper editions for the use of Schools; nor, in some cases, those of a larger type, for the use of the aged.

New Books admitted.

Among these we notice the two following, as being likely to assist in the introduction of the National System into Schools.

Dr. Bell's System of Instruction broken into Short Questions and Answers. For the Use of Masters and Teachers in the National Schools. Compiled and arranged by the Rev. Frederick Iremonger, M. A. Prebendary of Winchester, 12mo.

Questions for the different Elementary Books used in the National

Schools. Compiled and arranged by the Rev. F. Iremonger, M. A. Prebendary of Winchester

Prize Books.

The subject of adding to the Society's Catalogue a collection of Prize Books for Schools, and Books and Tracts of General Instruction, combined with Amusement, had, for some time, occupied the attention of the General Board; but had been suspended, from the failure of certain negotiations, which had been undertaken to carry it into effect. During the course of the present year, the expediency of providing for the increasing demands of the Public, for books of the above description, has again pressed upon the consideration of the Society; and a Sub-Committee has been appointed. The proceedings of this Sub-Committee are not yet sufficiently advanced to be submitted to the General Board; but it is hoped that this valuable addition to the instruction provided by the Society will shortly be obtained.

Arabic Bible.

It was noticed, in the last Annual Report, that a prospect had been opened to the General Board, of dispersing the edition of the Arabic Bible, to which the Society had formerly become contributors. This has now been carried into effect, in some measure; and, on the recommendation of the East-India Mission Committee, to whom the consideration of the subject was referred, 50 Copies of the Arabic Bible, neatly bound, have been directed to be forwarded to Aleppo, to the care of Mr. Barker, Consul at that place; 50 Copies to Alexandria, to the care of Mr. Salt, Consul-General there; and 20 Copies to Constantinople, to the care of Terriek Hamilton, Esq. Oriental Secretary. Besides these, 50 Copies have also been directed to be forwarded to the Rev. the Archdeacon of Bombay, to be distributed at his discretion.

Family Bible.

On the subject of the Society's Family Bible, in two Volumes Quarto, the Board beg leave to refer to their

Report of last year: to which they have only to add, that the first Edition of this Work, comprising three impressions, of 16,500 in the whole, has been completed by the publication of the Index; and that the second Edition, of 6,000 Copies, then announced to have been arranged with the University of Oxford, has proceeded with great regularity, by the publication of a Part monthly, and will shortly be brought to a conclusion.*

East-India Mission.

It is with much regret, that the Society have had no communications from their Missionaries in India, during the course of the past year, to report to the public. In the next Report that will be published, there will be some interesting matter to be communicated; from which it will be seen, that the Society have continued their zealous attentions to their ancient and useful Mission, which has been productive of much good; the progress of which has been, of late years, greatly impeded by calamitous events on the Continent, whence have issued the exemplary and very effective Missionaries, who have done so much credit to themselves, to the Society, and to the Cause of Christ; and whose labours, there is now reason to believe, will be succeeded by those of other wise and good men, disposed to tread in their steps.

The Lord Bishop of Calcutta, in the course of his Visitation, investigated the state of the Society's several Missions, and of the Danish Mission at Tranquebar; toward which its Danish Superiors had latterly failed in correspondence, and the remittance of customary supplies, to the very great inconvenience and detriment of the Mission. The Bishop, therefore, had most charitably found means to furnish them with temporary aid; and his opinion respecting the character and labours of the Society's worthy Missionaries, the Rev. Mr. Kolhoff, at Tanjore, and the Rev. Mr. Poble, at Trichinopoly, tends

greatly to confirm the high opinion entertained by the Society of those very respectable men.

Since the above was written, the Society, with great concern, have had information of the death of Mr. Poble, as well as Mr. Pæzold.*

Circumstances having occurred to delay, considerably, the publication of this Report, it has been deemed proper to anticipate a communication, that cannot fail to be very acceptable to the Members of the Society and to the Public.

Ever since information reached the Society, that it had pleased God to remove from this world that estimable young man, Mr. Jacobi, who had furnished a most pleasing promise of pious industry and usefulness in the Society's Missions, anxious solicitude was entertained, that his place might speedily be supplied by the introduction of another well-qualified Assistant.

The Divinity Professor at Halle in Saxony, Dr. Knapp, had been, for a long time past, at the Society's request, looking out for suitable Candidates for the Mission; and, early in the month of June, the Rev. John George Philip Sperschneider arrived in London, with Letters of strong Recommendation from the Rev. Dr. Knapp; in one of which, addressed to his Correspondent in London, dated the 19th of May, 1818, he writes thus: "At last I have the pleasure, which I have so long wished for, of introducing to you, in the bearer of these lines, our excellent new Missionary, Mr. Sperschneider. I cannot recommend this amiable young man, who certainly will tread in the

* A Letter has been received from the Rev. Thomas Thomason, Secretary to the Calcutta Auxiliary Bible Society, in which he particularly requests the correction of the late Rev. Mr. Pæzold's misstatement, in ascribing to the Bible Society a grant of 100 Sicca Rupees, monthly, in aid of the Schools established by the late Dr. John, of Tranquebar. It appears, that a certain monthly contribution to those Schools was transmitted by the Rev. Mr. Thomason, not as Secretary to the Bible Society, but as authorized by the Church Missionary Committee at Calcutta; and that the mistake arose on the part of Mr. Pæzold, in consequence of the Rev. Mr. Thomason holding the office of Secretary to both those Institutions.

* This Bible is now reprinting in this city by T. & J. Swords, under the inspection of Bishop Hobart--six numbers of which are completed.

footsteps of the late Mr. Jacobi, in more appropriate and concise terms than in the words of St. John, *He hath good report of all men, and of the Truth itself; yea, and we also bear record, and ye know that our record is true.* More than this will hardly be necessary to insure to this our Brother a kind and friendly reception."

Mr. Sperschneider's Papers having been examined by the East-India Mission Committee, he was himself introduced, at a subsequent Meeting, by the Rev. Dr. Schawbe, and suitably addressed by the Chairman, who congratulated him on his safe arrival in England, and on his religious disposition to be employed in the interesting work of Propagating Christian Knowledge in India.

On the recommendation of the East-India Mission Committee, Mr. Sperschneider was cordially adopted by the General Board, as one of the Society's Missionaries to India: suitable preparations were directed to be made, and equipments procured, for his early departure: and the venerable Archdeacon of London was requested to deliver, in the name of the Society, a Charge to him, at a General Meeting of the Board, called for that special purpose.

Funds.

From April 24, 1817, to April 16, 1818, the Receipts and Expenditures have been as follows:—

<i>Receipts.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>
Benefactions & Legacies	6,682	13	1
Annual Subscriptions	10,262	1	9
Dividends of various Funds	6,567	2	6
Benefactions and Dividends on account of the East-India Mission	546	17	0
	24,058	14	4
On Account of the Bishop of Calcutta, from Norwich	40	5	0
On account of Books	32,902	16	6
Discount from Book-seller, &c. for prompt payment	2,253	8	7
	59,255	4	5

The disposable Funds of the Society are very nearly the same as last year; having been at the Audit of 1817, 24,235*l.* 14*s.* 0*d.*

Of the amount received for Books, as above specified, the sum of 11,000*l.* was on account of sales of the Family Bible.

On the subject of Benefactions and Legacies, the Report states:—

It is with feelings of peculiar satisfaction that the General Board have to record several important Benefactions made to the Society in the course of the present year. From Mrs. Paumier, of Bath, they have received a Donation of 600*l.* of which sum, 400*l.* by her direction, has been appropriated to the General Designs of the Society; and the remaining 200*l.* is to be expended in furnishing Bibles to Jews, in Mattachery and Jews' Town, in India. To effect a proper distribution of this sum, agreeably to the wish of its benevolent Donor, the Secretary has written to the Bishop of Calcutta on the subject: On his Lordship's reply, immediate steps will be taken to carry this measure into execution.

An Anonymous Benefaction of 300*l.* has been received. Legacies have been left to the Society—by John Taylor, Esq. late of Brentford, 500*l.* by the Rev. Thomas Frank, late Vicar of Borden, Kent, 300*l.* by the late Rev. John Bull, of Bristol, 100*l.* and by the late Robert Bridges, Esq. jun. 100*l.*

EXPENDITURE.

East-India Mission.

The amount of Salaries and Gratuities, paid to the Missionaries during the year, has been 934*l.* 16*s.* 8*d.*

Books.

The amount of Books sent to Members between the Audits of 1817 and 1818, on the terms of the Society, has been 37,258*l.* 17*s.* 8*d.* of which 23,519*l.* 7*s.* 8*d.* was the Members' part, and 13,739*l.* 10*s.* that of the Society.

Other Expenditure.

The remainder of the Payments were made on account of Balance due

to Messrs. Rivington, Books distributed gratuitously, Printing Reports, the Scilly Mission, Salaries to Officers, the Family Bible, the repurchase of Stock, and Incidentals.

Protestant Episcopal Society of South-Carolina for the Advancement of Christianity.

The Ninth Report of the Board of Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina; made at the Anniversary of the Society, January 6th, 1819.

TO-DAY the Church celebrates the Feast of Epiphany: To-day our Society celebrates the anniversary of its institution: To-day it becomes the duty of the Board of Trustees, to lay before the Members of the Society a Report of their proceedings during the past year, to exhibit a full and accurate view of the state of the Society's funds, and to inform them, generally, any matters relative to the objects of the Society, which may be calculated either to interest their feelings, or to extend the usefulness of the Institution.

It is with strong feelings of gratitude to the Author of every good and perfect gift, that the Board perceive, annually, an increase of the Members of the Society. In this happy circumstance, they observe, that the Institution has obtained the approbation of the community. In it they derive a comfortable reflection, from the evidence which it affords, that the administration of its concerns has been faithfully and judiciously conducted. In it they joyfully acknowledge the Divine favour. The prosperity of the Society shows that the Almighty hath lifted up the light of his countenance upon it: and that he graciously blesses the pious design which he put into the hearts of his servants to plan. Since the last anniversary, *seventeen* names have been added to the list of *Annual Subscribers*, and *twenty-three* persons have become *Members for Life*. While we, however, indulge the feelings of pleasure arising from this increase of the Members of the Society, we cannot avoid, at the same time, to express our regret and sorrow at the departure of two Members of the Board. Man is never permitted to enjoy happiness unalloyed with sorrow. In the same space of time Mr. William Doughty and Mr. John C. Faber, have gone to the house appointed for all men. The former was numbered among the few who first associated together to propose the plan of the Society, and was one of the nine who signed the original address to the Mem-

bers of the *Protestant Episcopal Church* in South-Carolina. The latter, for several years, faithfully performed the laborious duties of Corresponding Secretary.

It moreover becomes the duty of the Board to state to the Society, that a donation of *one hundred and eighty dollars* has been received from a person whose piety has concealed his name, to be applied to the charitable purposes of the Society. A person in the country has likewise sent, under cover to the Society, the sum of *twenty-three dollars*. In this public manner the Board would express their sense and gratitude to the donors, and they fervently pray, that the deeds may secure the favour of the Lamb in the final day of judgment.

The Board, anxious to provide sufficient means for the accomplishment of the benevolent purposes of the Institution, last year directed circular letters to be written to the Ministers of the different parishes in the country, requesting them to preach sermons in their own and the neighbouring vacant parishes, to exhort the people to contribute, according to their abilities, to the augmentation of the funds. Partial success has attended the measure. During the last year, collections have been made at *St. Philip's, St. Michael's, St. John's, Colleton, St. Paul's, Colleton, and St. Helena, Beaufort*, and the amount has been duly transmitted to the Treasurer. To these congregations the Society gratefully return their thanks. They, at the same time, indulge the pleasing hope, that their bright example will tempt others to taste of that blessedness which arises from doing good. Whatever accidental causes may hitherto have prevented them from joining in this pious and laudable labour of love, may they in time emulate their deeds, and show that they have neither less zeal for the extension of the Redeemer's kingdom, nor less love for their fellow Christians, who do not enjoy the advantages and comforts of public worship; nor for their fellow men, to whom the glad tidings of salvation have not yet been preached. By way of exhortation let us remind them, that among the numerous blessings of Christianity, it was to provide instruction for the indigent. To the poor, through our endeavours, under the Divine blessing, let the Gospel therefore be preached.

To give perpetuity to the Society, and to enable it to execute its different objects, the Board of Trustees, at an early period of its existence, established a permanent fund. This fund, accordingly to the plan adopted, must annually accumulate. To it they have ever looked with anxious solicitude, and they have nourished it with unceasing care. It, therefore, affords them sincere pleasure to be able to announce to the Members of the Socie-

ty, that the "*Permanent Fund*," has increased to an amount which far exceeds the most sanguine expectations of its most zealous friends. By a reference to the documents of the Treasurer, which are now laid on the table for inspection, those who are desirous of a more full and particular statement, may obtain satisfactory information.

But, while the Board of Trustees have diligently and carefully attended to this grand and important object, as the real foundation upon which the existence and stability of the Society depend, they have, at the same time, not neglected, through the means furnished by the common fund, to carry its benevolent purposes into active operation. In the course of the past year, they have distributed the following Books and Tracts:—Bibles, 30; Prayer Books, 147; Gibson's serious Advice to Persons who have been Sick, 107; Gibson on the Lord's Supper, 87; Nelson's Christian Sacrifice, 5; Gibson on Family Devotion, 72; Stevens on the Church, 54; Synyes' Essay on the Knowledge of Religion, 58; Synyes' Answer to Excuses for not receiving the Sacrament of the Lord's Supper, 81. Since the operations of the Society first commenced, two hundred Bibles have been distributed; seven hundred and sixteen Prayer Books; three thousand one hundred and eighty-one Tracts, upon different subjects; and three hundred copies of Bishop Porteus's Popular Work on the Evidences of Christianity. The beneficial effects of these little works are not strikingly manifest; but they silently and imperceptibly do much good. They go generally among the poor and needy; they reform their manners, improve their hearts, and bring them, through the aid of Divine Grace, to offer up the incense of prayer, praise, and thanksgiving to the Author of their being, through the merits of their glorious Redeemer. Under strong impressions of the good which has been done by these small Tracts, the "*Book Committee*," of which the Bishop of the Diocese is *ex-officio* Chairman, has, by his recommendation, determined to publish several other small Tracts. In a former Report, the Board announced to the Society their intention of publishing Bishop Dehon's Sermons on Confirmation, with the address to persons confirmed. These excellent Discourses, it will be recollected, the pious author had designed to bestow on the Society, and that his intention, at the solicitation of the Board, was completed by his widow. The publication has consequently been completed, and numerous copies of the work have been disposed of. It is hoped that they will do essential service in the Diocese. While upon the subject of Books, it is proper also to state, that the Board, under a strong conviction of

the benefits which are likely to arise from the publication of other Sermons of this excellent man, appointed a committee to wait on Mrs. Dehon, to request her to permit a selection of his discourses to be made, with a view to that event. They are happy to state, that she has assented to the application. At no distant period, therefore, the Members of the Episcopal Church may contemplate deriving much pleasure, instruction, and improvement of heart from the perusal of those Sermons, to which they had been accustomed to listen with so much delight.

The Board of Trustees have always contemplated the employment of Missionaries, as the most important object of the Society. In the infancy of the Institution, they were unable to accomplish this useful design, from the want of sufficient means: at present they can carry it into partial execution only, from the want of a sufficient number of Ministers in the Diocese. In the last year's Report, the Board of Trustees announced, with satisfaction, the employment of the Rev. A. Muller, as a Missionary for a limited period. In the present, they are happy to be able to state, that he officiated in the different parishes to which he was directed to go. He administered the holy rite of Baptism to many little children, and instructed many persons in the Catechism. The laity, he reported, in most places, seemed disposed to afford a portion of that wealth with which a kind Providence had blessed them, for the support of the Ministry, and the restoration of that form of worship once so dear to their departed ancestors. But, from a want of Ministers to preach the word of God, and to administer the Holy Ordinances of his Religion, they were discouraged from erecting suitable temples, in which a continuance of the blessing and favours of the Lord might be invoked through Jesus Christ. How strongly do these facts illustrate the declaration of our blessed Lord? "The harvest truly is great, but the labourers are few." With what ardour of devotion then should we obey the precept, which follows—"Pray ye, therefore, the Lord of the harvest, that he would send forth labourers into the harvest." This is a gloomy statement, but it is too full of truth. The Board have experienced the same difficulty from the want of ministerial labourers in the spiritual vineyard. Deeply impressed with a sense of the usefulness of Missionary labours, encouraged by the great benefits which have resulted from the efforts of those few holy men, whom they have been able to send into the destitute parishes, they have made several attempts to engage others to undertake the same duties. They have also attempted to promote the same object, by offering to some of

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the parishes to aid their insufficient means.

March last, they appointed a Committee to employ Missionaries, whose services should extend to Edisto Island: to the parishes of *St. Bartholemew, St. Andrew, St. George, St. Paul, Prince William, St. Luke,* and *Milton Head*. But how melancholy the reflection: no servants of the Lord could be found to offer up, in his temples, the sacrifices of prayer, praise, and thanksgiving.

Upon the failure of this attempt, the Board of Trustees wrote to several parishes, promising to aid them with an appropriation, annually, of five hundred dollars, for three years, to support any suitable person, whom they might think proper to elect, who should be subject to the ecclesiastical authority of the Diocess. To these letters no answers have been received, except from the Vestry and Wardens of the Church at Camden. They have accepted the offer, and have been assured, that the promise will be promptly fulfilled on the part of the Board.

To the *Theological Library*, which has been established for three years only, several additions have been made in the past year. In that period of time, donations of Books have been received from Mrs. Peters, Mrs. Sarah Waring, from Captain William Postell, Mr. Thomas S. Grimke, Mr. Edward B. Morgan, Mr. Jacob Eckhard, Mr. William Heyward, Miss ———, the Rev. Mr. Fowler, and the Rev. Mr. Muller. It is with regret that the Board of Trustees feel themselves constrained to state, that the valuable collection of Books, sent them from England by "*the Society for propagating the Gospel in Foreign Parts,*" have been unfortunately lost. The vessel on board of which they were shipped, foundered at sea. To this Society the Board have directed their Corresponding Secretary to return an answer, assuring them of the high sense of gratitude which they feel towards them for this donation of Books; and, at the same time, acquainting them with the loss: a loss, very serious to an infant Library like ours; and in a new country, where old Theological Books are extremely scarce, and difficult to be procured. Although the Library contains not a large number of Books, yet it consists of scarce and valuable works. Five hundred and forty-six volumes at present constitute its contents.

Two years ago the Board announced to the Society a new and important scheme, which they had adopted to raise an auxiliary fund for the purpose of rebuilding Churches, which have gone to decay, of erecting new places of worship in those parts of the state where they might be needed, and of aiding the funds of small and poor parishes. To this plan a few

subscriptions only have, in the last year, been added. Would the pious, the charitable, and wealthy, read the address prefixed to this plan, the Board are sanguine in the expectation, that they would not be able to restrain the desire, where the ability existed, to bestow a part of that wealth, which they have received from God, to erect temples, in which a continuance of his blessings might be invoked, and to support ministers to stand before his altar to offer the sacrifice of prayer, and to dispense the bread of eternal life to those who hunger and thirst after righteousness.

With Foreign Societies, and those in the United States, whose plans embrace similar objects to our own, the Board still keep up a friendly intercourse.

In the Sixth Report, the Board of Trustees stated the gratification which they derived from learning that the Convention of the Churches in the Diocess had been pleased, at its preceding session, to express its happiness in the prosperity of this Institution. When bodies, whose objects are similar, can cordially co-operate in their efforts to promote them, the most happy consequences may be anticipated. The same Convention, at its last session, has further testified its conviction of the usefulness of this Institution, and its approbation of the faithful administration of its concerns through its officers, by requesting them to take in charge the care and management of the fund, which they appointed a Committee to raise for the support of the Bishop of the Diocess. The fund has not been as liberally endowed by the different parishes as had been contemplated by its friends and its advocates. But a foundation has been laid, and may its superstructure be carried on with vigour, zeal, and perseverance. To render the Church respectable, to enjoy all the benefits of its government, and to show the excellency of her different offices, her members should always endeavour to preserve the three orders of *Bishop, Priest,* and *Deacon*, without interruption. Let the Society, therefore, now testify its cordial co-operation with the said Convention, by uniting its efforts in persuading the benevolent and pious to add to their charity this further evidence of their love to the Great Head of the Church. The Board are fully sensible, that nothing can add more to the prosperity of our Zion, than a decent provision for the support of him, who, regardless of his own personal care and comforts, consents to undertake the arduous and never ceasing care of the Churches. They, therefore, cheerfully and zealously recommend to every member of this Society, to patronise "*the Bishop's Permanent Fund.*"

As men increase in years, so their prospects in general enlarge. In the infancy

of our Institution, we were circumscribed within a narrow sphere of action. As the Society advances in age, new objects continue to rise before it. It will be perceived, that the Board are establishing a *Library*; that they have adopted a scheme for *building Churches*; and that they have been invited to hold the *Bishop's Permanent Fund* in trust. These are great and important objects. They will consequently require no small income for their accomplishment.

In the first petition presented to the Legislature, praying for an act of incorporation and authority to hold property to a certain amount, the Board named a sum, which they have for several years considered as inadequate to the accomplishment of the objects embraced by the constitution of the Society. The sum they afterwards found was so small, that it would not enable them to carry all these objects into execution; they, therefore, deemed it prudent again, humbly to petition the Legislature to give them power to hold property to a larger amount. This duty they appointed a Special Committee to discharge, and they are happy to inform the Society, that the Legislature has, in its wisdom, generously seen fit to grant the prayer. Let us, therefore, not look behind, at what has been done, but let us look forward to what remains to be accomplished. Nothing terrestrial long remains stationary. Every thing either makes progress towards improvement, or quickly begins to decay. If we cease to persevere in the good work, which we have begun, its beneficial influence on the state of society would soon become very small. Let us, therefore, not be weary in "well doing;" for in due season we shall reap, "if we faint not."

Signed by order of the Board.

CHRISTOPHER E. GADSDEN,
President.

—
Officers and Trustees for 1819.

The Right Rev. Nathanael Bowen, *ex-officio President.*

Keating Simons, *Vice-President.*

Rev. Thomas Frost, *Corresponding Sec'y.*

James Jervey, *Recording Secretary.*

Trustees.—Rev. Christopher E. Gadsden, Rev. Paul T. Gervais, Rev. Frederick Dalcho, M. D. Charles Kershaw, Robert Hazlehurst, Henry Deas, Elias Horry, Thomas Lowndes, Robert J. Turnbull, William Brisbane, Thomas W. Bacot, Thomas S. Grimke.

Charles Kershaw, *Treasurer.*

Rev. Dr. Dalcho, *Librarian.*

Book Committee.—The Bishop, *ex-officio*, Rev. P. G. Gervais, Rev. C. E. Gadsden, R. J. Turnbull, E. Horry, the Librarian, *ex-officio.*

To the Publishers of the Christian Journal.

GENTLEMEN,

I WAS pleased to see in the second number of the third volume of your useful Miscellany, an account of the death of LUTHER, from Bower's Life of that celebrated Reformer. Having read this work with great satisfaction, I wish, through the medium of your Journal, to recommend it, with several other productions of a similar kind, to the perusal of our young students in Theology.

The period of the Reformation, the era of the emancipation of the Church from Papal tyranny, and of her purification from Papal corruption, deserves to be had in "everlasting remembrance" by the friends of the Protestant faith.

Religion and letters having for so many previous ages grown obsolete, the former by the vices, the latter by the ignorance of those who should have been their guardians and advocates; the work of restoring them to the world was both a difficult and dangerous enterprise. *It was difficult*—for they were covered with the rubbish of scholastic jargon, which had been for ages accumulating, or they were so mixed with the usages of a besotted superstition, which had been consecrated by time and prejudice, that to separate truth from error required the hand of some skillful practitioner, whose wisdom had "*less of earth in it than heaven.*" It was a *dangerous* enterprise—for the thunders of the Vatican, which had appalled princes on their thrones, were ready to hurl destruction on any adventurous spirit who should presume to arraign the sanctity of the Roman See.

The period of the Reformation was a period of activity. The Christian world had slept during the watches of a tedious night, and when the dawn of this returning day began to streak the horizon, it disclosed such a field of combat as would have struck with dismay and discouragement any but spirits like those whom an overruling Providence had armed with an energy equal to the mighty work. The

names of them that took part in this holy warfare, shall live when the laurels shall have long since faded which have wreathed the brows of the conqueror who sought only the subjugation of empires.

The lives of several distinguished reformers have been written with various ability. The lives of Luther and Melancthon, of Calvin, and of Knox, have made their appearance, and contain illustrations not only of the characters they describe, but of events connected with their biography, highly interesting and important. The biographer having access to private letters, where the acrimony of the controversialist is laid aside, and the warm expressions disclose the more amiable feelings of the heart, presents us with the reformer's character, divested of much of that asperity which appears on the page of history, where a descent to the particulars of private life would be a departure from the laws of general history.

This remark applies particularly to the life of Luther, whose name has been held up to public odium by the Church of Rome, and whose true character has been little known, even by the Protestant world.

While I would recommend an acquaintance with the biography of the four reformers whose names I have mentioned, I would hold up to particular notice and approbation, "*Cox's Life of Melancthon*." It is written with peculiar ability, and contains a fund of useful information, conveyed in a style so classical and pure, that you seem to have brought to your door the productions of labour, adorned in such a dress that you are saved a reflection upon the pains they must have cost the author in their acquirement, in their arrangement, and in their embellishment. As I am only the "painful" parish minister of a country congregation, and have little time to spare from my daily routine of duty, I shall not presume upon a review of this interesting piece of biography, and shall therefore conclude this article with a few extracts which I entered in my common-place book.

Speaking of Melancthon's answer
Vol. III.

to Eckius, the biographer says, "To railing he opposes argument, to arrogance, modesty; to dogmatism, sound sense and genuine piety; he contends without virulence, and triumphs without parade."

Of controversy he says—"Open, fair, and candid discussion is calculated to promote good will, to pacify resentments, to smooth the wrinkled brow of bigotry, to dissipate doubts, and to elucidate truth."

Of Melancthon's style, he observes—"There was such a transparency in the whole theme of his argument in public discourses or disputations, that you could see to the very bottom of his motives and principles."

Concerning the translators of Luther's Version of the Scriptures, the fact is related, that they have been known to "return fourteen successive days to the reconsideration of a single line, or even a word," and that after the completion of this translation, Bugenhagen annually kept the return of the day on which it was finished, by inviting a select party of friends to his house, in order to celebrate so important an achievement. This social meeting was usually designated, "*The festival of the translation of the Scriptures*."

In the course of certain discussions, Melancthon remarked, that the sacrament had no significance beyond its divinely appointed use, and that Christ was not present for the sake of the bread, but of the recipient. A sentiment which so delighted Luther, that he exclaimed, "Admirable Philip, thou hast seized from the Pope-dom what I should not have dared to attempt."

"The reformers are to be applauded and venerated (observes this judicious writer) for holding with the most tenacious grasp of mind, and asserting with the utmost resolution of spirit, in defiance of a persecuting world, this noble principle, this ANCHORA SACRA of the Reformation, that the only authority to which human reason ought implicitly to submit in religious concerns, is the infallible word of the living God."

B.

To the Editors of the *Christian Journal*.

I HAVE just read the very excellent Essay, in a late number of the *Christian Journal*, on the Kiss of Charity. It is certainly worthy of the venerable author. The practice in question, interpreted by infidelity as having existed in the primitive Church between the sexes, has been deemed a very serious objection to the purity of our religion, particularly where the primitive Christians are represented, as they are by Gibbon, the most insidious of all infidels, actuated only by folly and fanaticism. The interpretation given in the Essay, which cannot be controverted, has wiped off from the Christian character another stain, and gives us another evidence, that the objections of infidelity against our religion, must vanish in proportion as it is correctly understood. The venerable author of the Essay in question did not, perhaps, deem it necessary, or he might have drawn evidence from the Old Testament to prove that kissing between persons of the same sex was a common mode of affectionate salutation. Thus, 2 Sam. xx. 9, when Joab would pretend great friendship for Amasa, he took him by the beard to kiss him when he slew him. Our Lord, in Luke vii. 45, says to Simon, "Thou hast given me no kiss," meaning that he had not expressed a warm token of friendship for him. The fact of Judas betraying our Lord with a kiss, proves also that the practice was common among the Jews. The author of the Essay has also observed, that in their religious assemblies, the sexes set apart. This, it is well known, was according to the Synagogue custom. When we add to this the testimony of Justin Martyr, already quoted in the Essay, we have the most convincing testimony in favour of this interpretation. It cannot indeed be conceived, without doing violence to every dictate of common sense, that a practice should be allowed, nay, commended, which has so direct a tendency to foster the corrupt feelings of human nature, by the Apostles of a religion, which teaches us that to look upon a woman and

lust after her only, is adultery—a religion, whose every precept teaches the highest purity, that lays the axe to every root of sensual corruption, and enjoins self-denial and mortification, as essential to perfecting holiness.

Any one who examines, therefore, must join with the venerable author of the Essay, in condemning what may be termed the *modern holy kiss*, as a consequence drawn from a misinterpretation of the Apostolic injunction—and every one will be ready to join in the sentiment of the Essay, upon the evil and *danger* that must result from the practice.

My further aim in these remarks is to call public attention to other subjects of temptation, not less dangerous than the one so ably exposed in the Essay in your paper; I refer particularly to the Theatre—and I could wish most sincerely that the same investigation, with a view to the *same dangerous result*, would be undertaken by the same able author. I do think, considering the unbounded extent to which this species of dangerous amusement is carried, that he could not render to the cause of religion a more important service.

He must indeed be a novice in the history of the Theatre, who does not know that in every age it has been made subservient to debauchery and licentiousness. If any one be ignorant of this, let him read Collier on the Stage, or the eloquent Essay of Bossuet, the celebrated French Bishop, or a Continuation of Collier, by the Rev. Arthur Bedford, of Bristol. Blasphemy, a contempt of God and his holy word, and every species of profanity and false principle are here quoted in abundance from the popular plays of the day. I would, however, only call attention to the single subject of *licentiousness*; and if these authors be not at hand, let the most popular plays themselves be read. Are they such (and here we include much of Shakspeare) as a modest man can read through to a company of modest ladies? If any one says yes, I must only say that his standard of purity and mine are at variance. Is it not a fact, (and, alas! what volumes

of condemnation it speaks!) that liberties of every age have found the stage a powerful auxiliary to favour their abominable schemes of licentiousness. I speak this without fear of contradiction. I do not say that every person who attends a theatre is thus wickedly disposed, or that some may not escape the pollution; but in every instance there is *danger*—and to say that all are not corrupted, is to say no more than can be said of the *Holy Kiss*. It is only the *tendency* and *danger* to which we refer, in both cases. I am not pouring out the undigested disgust of a fanatic, neither, I trust, of one who is altogether ignorant of the subject. I have read on both sides, I have examined dispassionately, and I cannot but think it the most dangerous engine of *licentiousness*. This opinion has been strengthened by frequent inquiries of those who have indulged in the amusement, who have, without exception, confessed its dangerous tendency. An Archbishop of the Church of England, (Tillotson) called the Theatre the house of the Devil. A late Bishop of Chichester, Dr. Hare, in 1 vol. of his works, p. 307, says also, “Will they, (young people,) be able to despise the allurements to false pleasures which surround them on every side? Will not their own passions, their own corrupt nature, when unrestrained, hurry them into a compliance with all temptations? Will not their *passions be inflamed by lewd plays*, &c. for which fresh provision is made by the erection of a new Theatre, contrived, as it were, on purpose, by the situation of it, to corrupt the morals of those who, of all people, ought to be the last that should have a taste for such pleasures, and kept up in defiance of all authority; but which, it is to be hoped, will soon be demolished by the superior power of the Legislature. Will not, I say, the passions of young people be easily inflamed by a lewd stage, and will not transition from thence be easy to lewd women?” Beveridge, in his *Thesaurus* says, that the primitive fathers understood by *pomps* which they were to renounce, their public plays and shows. I might,

if it were necessary, multiply authorities from writers of the Church of England upon the evil tendency of plays. We have also the opinion of our own Bishops on this important subject; who, at the last General Convention (rendered memorable by this event) gave their united opinion, unhesitatingly condemning the stage as tending to evil. I would then make a humble and respectful appeal to the Clergy of our Church on this subject. If we are to warn from every kind of danger, ought we to be silent upon this. Silent, I will not say any are; since in censures indirect, at least, I believe, all condemn it; but ought they not to name it directly, as an amusement fraught with evil; while almost every night in our cities they witness the Theatres crowded with visitors; the least frequent of whom, perhaps, pays more for this than for the support of the Gospel; and while they witness the same visitors, many of them plunged in all the *excesses of sensuality*; many more infidel in their principles—nearly all careless in their lives, lovers of pleasure more than lovers of God, neglectors and profaners of the Lord’s Day, of the Ordinances of the Church, of the preaching of the Gospel—pouring out with liberal hand to serve their pleasures, and lust, and pride; but to every call of benevolence and religion, turning a deaf ear, or giving the paltry mite hard begged, hard strained—while, I say, we witness these things, should we be satisfied with indirect warnings? “The danger of brooks and precipices, in general, Theodorus often sung on his melodious reed: but this or that brook he could scarce venture to mention, lest such of his flock as were near them might consider themselves as reproved, and so be offended.” He could say, in general, beware of the lion and the bear: but could not tell a poor wandering sheep, “Thou art particularly in danger:” nor could he say, “In such and such paths the enemy lies in wait to devour thee.”* Per-

* Vide Smith’s Lectures on the Sacred Office—The Beautiful Vision of Theodorus.

mit me then, with great respect, to solicit the attention of such of the Clergy as are not already in the practice of preaching against this dangerous amusement. Censure them I do not, because they do not *mean* to be wanting in their duty. My design is only humbly and respectfully to solicit them to examine the subject. I am fully persuaded that half of the evil of the Theatre "has not been told me;" but yet I have been told enough to form the decided opinion, that there is a loud call for the ministers of Christ to warn, and warn directly, from any participation in it.

In reading over the Essay in question, we cannot but discover the pure mind from which it proceeded, and the delineation of that *pure modesty*, which, "like the sensitive plant, recoils at the touch, and even appearance of evil; that modesty, the brightest jewel in female ornament, which an Apostle thought violated by unavailing the head, even in the sanctuary of religion. How then can we reconcile with this, the complete prostitution of this modesty in an unhappy set of females who act upon the stage. I will (what will not be required) suppose that they are all virtuous characters, and the reference is only made to the *exposure* of their persons to the gaze of a public audience which it is their profession to *amuse*. I speak not of great *excesses* of immodesty where they assume the *dress* of the other sex, as is often the case. I speak not of instances like one which was witnessed by Professor Silliman at the Sadler's Wells Theatre, in England, where an actress danced in flesh coloured pantaloons. I will suppose the *most modest exhibitions*, and then I will put it home to the bosom of every father, husband, son, or brother, whether, under any circumstances, he could consent that his daughter, wife, or sister, or mother, should be thus exposed: nay, I appeal to the ladies themselves, whether every modest feeling would not be violated. I know not what others may think of this objection, but to me it has always appeared unanswerable. I appeal, in conclusion, to the conscience of every

Christian: he prays that God would not lead him into temptation; let him not then expose himself where duty does not call him. I appeal to the conscience of the young: they know that fornication and adultery are crimes next in magnitude to murder, and have been visited by God in every age with exemplary punishment; and if, therefore, they would "flee youthful lust," as they value their souls, and perfect that holiness without which none shall see God—let them shun every occasion and every temptation to impurity. And the Play-house (to its disgrace be it recorded) is ever fraught with these dangers. I appeal solemnly to the consciences of parents—are they safe, are they excusable in indulging and favouring an amusement, which has been condemned as evil by wise and learned divines of every age and every Church, and, lastly, by the venerable Bishop of our own? Should some son or daughter, copying their example, or favoured by their silent indulgence, find in the Theatre the temptation to everlasting ruin, could they answer it to their God, that they had done what in them lay to bring them up in the nurture and admonition of the Lord? I think not. Let them then lay the subject seriously to heart, let them not be influenced to the choice of an amusement, to say the least, of such *questionable tendency*—let them *pause and consider well* before they are prepared to slight and despise the counsel and warning of so many watchmen upon the walls of Zion, whose duty it is to admonish them as they that must give an account.

FOR THE CHRISTIAN JOURNAL.

On the Death of Miss MARY LIVINGSTON.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

DIED, on Saturday evening, the third of April, after an illness of six days, and in the fifteenth year of her age, Miss MARY LIVING-

STON, eldest daughter of EDWARD P. LIVINGSTON, Esq. of Clermont. The Christian fortitude, hope, and joy, displayed by this young Lady at the solemn hour of death, forcibly point out to parents the duty and advantages of bringing up their Children "in the nurture and admonition of the Lord." At a very tender age she had been accustomed to hear such parts of the Holy Scriptures as it was supposed she could understand; and before she had completed her eighth year, she had read, with her Mother, the whole of the Old and New Testaments. Since that time, she had devoted a portion of each day to read several chapters of the Bible with the females of the family. The Book of Common Prayer, which she had received from her affectionate Grandmother, the late Mrs. R. R. LIVINGSTON, she also constantly and attentively perused, as well alone, as with her Father; and the Catechism, and several Psalms were committed to memory, and clearly understood, at an early period of her life. She possessed an amiable disposition and a kind heart, and on no occasion was she ever known to employ money entrusted to her own disposal, for any other purpose, than to feed the hungry, and to clothe the naked. Cheerful and happy, she engaged readily in recreations suited to her age, and took great pleasure in accommodating herself to the wishes of her younger sisters. To her Parents she was dutiful and affectionate; to all she knew, kind and benevolent. When she was taken sick, it was soon apparent, that Religion afforded her the greatest consolation; she requested her Mother to read the Bible to her, and particularly a Psalm which she had just committed to memory. She often prayed, and mentioned, with much pleasure, a Sermon she

had heard preached by the Rev. Mr. MONTGOMERY, in which the vanity and insufficiency of the world to make us happy, had been clearly shown. This truth appeared to dwell greatly on her mind, and she remarked, that if people would only study the Bible, they would be convinced of it also. The idea that her sickness might terminate in death, early occurred, and her addresses to God, in the presence of her Mother, that he would cleanse her heart, and make her fit to die, were frequent and devout. When her Father returned to her chamber, after being informed that she could not, probably, live many hours, she asked what the Doctor had said, and whether it was his opinion that she must shortly die? He answered, My dear Child, you know that you are very sick, and I fear that you cannot recover; you know, also, that life and death are in the hands of God. Do you trust in him, and in our Lord and Saviour Jesus Christ? Oh, yes, my dear Father, was her reply. Observing her lips to move, he inquired what she said? I am praying to God. Do so, said he, and let me hear you. She then addressed her Heavenly Father and Saviour in the most fervent manner. When her Mother came near her, she desired her Parents to pray with her. After which, on being asked, Whether she was not convinced that Christ had come to save sinners? she answered, Only those who have faith in him. On being interrogated by her Father, Whether she had faith in him? she replied, Oh, yes, Papa! and repeated the Apostles' Creed, and the Lord's Prayer; then told him she had been lately learning another Psalm, and repeated the first 10 or 12 and the two last verses of the 139th Psalm, also some verses from a Hymn of

Dr. WATTS. Again she prayed to God to bless her Parents for instructing her early in Religion, and teaching her to love the Bible. You read it with me, my dear Mother, said she; and you, my dear Father, often read it for me, and instructed me in the Catechism—May my sister read it, and love that blessed Book. Oh! how gracious and good has God been to me!—To him am I indebted for every thing—I might have been born poor, without friends to take care of, or instruct me; instead of which, I have had loving Parents and kind friends, who have allowed me to want for nothing. Only think how kind Christ was, to come on earth to save such poor sinners as I am. Overpowered by the consciousness of her own unworthiness, she asked an affectionate Cousin, at her bed-side, Whether she thought her sins would be pardoned? On being answered, That a sense of our sins, and sincere sorrow for them, were the surest grounds to hope for pardon, she again prayed, repeated her confidence in the mercy and merits of her Saviour, declaring that she no longer feared to die. She observed, that it was better for her to die now; for if she lived longer she might become sinful. She then entreated her Heavenly Father to bless all those whose kindness she had experienced during her sickness, mentioning them by name; expressed her gratitude to her Physician, and implored the Divine blessing on him for his care and attention. She also devoutly prayed for her Preceptor. The following pious ejaculations are most distinctly recollected: “Oh Lord, in thee have I trusted, let me never be confounded.” “Oh Lord, deal not with us according to our sins”—“neither reward us according to our iniquities.” “If it is thy will,

oh Heavenly Father, may this cup pass from me; not mine, but thy will be done.” “Oh Lord, thou art the rock of my salvation, and I shall not be confounded.” The following was said with great animation: “Who would have thought that this night I should be lying on my dying-bed! Oh, blessed night for me, for I shall sleep in the arms of Jesus—Oh, what a glorious thing it is, to go to my Saviour’s kingdom.” It is impossible to enumerate the affectionate remarks she addressed to her Parents, and the anxiety she showed lest her death should too sensibly affect her Mother, whom she entreated to be consoled, and recollect, that her sisters and brother would still stand in need of that love and kindness, which she and they had ever experienced. Afterwards she became silent and composed, and when asked if she knew her parents? replied, Yes, you are my dear Mother, and my dear Father. When asked if she felt pain? she answered, No pain—quite happy: and continued so to reply as long as she could articulate, and signified the same, by signs when her voice failed, turning to her Father and kissing him. After laying some time, during which no groan was heard, nor convulsive motion seen, she ceased to breathe; and her spirit, as we trust, fled to the bosom of that Redeemer, on whose atonement she had confidently relied, for pardon and eternal happiness.

New-York, April, 1819.

SWEAR NOT AT ALL.

(From the Panoplist.)

ABOUT a year since, a merchant in one of our sea-ports, on fitting out a ship for India, told the captain, at the time of making the contract for the voyage, that there must be no swearing among the officers and crew; that he (the captain) must engage not to

swear himself, nor permit others to be profane; that he must do as he pleased with respect to taking the command of the ship on these terms; but if he accepted the employment, it would be expected that he should strongly adhere to the stipulation, and that it should be known, as the law of the ship, that no profaneness was to be indulged. The captain seemed to have no objection to reforming, but inquired, "How can I suddenly break off an inveterate habit?" "I will take care that you be reminded of your duty," said the owner. "Wear the ring that I will give you, and let the law of the vessel be made known." Accordingly he procured a ring for the captain, with this motto engraved upon it: "*Swear not at all.*" The vessel soon sailed, and after performing the voyage, returned a few weeks ago. On being inquired of, respecting the subject, the supercargo declared, that there had been no profaneness on board, excepting a little within the first twenty days after sailing. At the close of this short period, the old habit was entirely destroyed; and during the remainder of the voyage, both at sea and in port, the success of the experiment was complete. This single fact is of inestimable value, as it shows how groundless are the common palliations of profaneness, and how easy it is to do good, when a person is seriously engaged in it, is influenced by principle, and acts with decision.

FOR THE CHRISTIAN JOURNAL.

Messrs. Publishers,

If you agree with me, that it is all important to put the community upon its guard against impositions, so base and dangerous as those noticed in the subjoined extract, you will confer a favour by contributing to its circulation through the medium of your excellent Miscellany.

Your's, &c.

L.

(From the Concord, (N. H.) Gazette of March 13.

At a late sitting of the Court at Portsmouth, a certain Dr. Evans, of Candia, was sentenced to the State-

Prison for two years. The story, we understand, is simply this: He undertook to remove a tumour from a lady's breast—"no cure, no pay." The lady suffered several months torture from his caustic, and was dismissed as cured, with a large open ulcer, and her constitution ruined. The Doctor sued for his fee—contending it was a perfect cure. The demand being unjust, rendered it necessary for him to resort to dishonest means to support it. He swore roundly to every thing he thought necessary to substantiate his claim; but unfortunately for the doctor, he swore to too much. He was convicted of perjury, and sentenced as above.

It was a co-partner of the doctor, as we are informed, that was fined, a short time since, three hundred dollars, with costs of court, for mal-practice, in applying caustic to a lady's ankle, by which the joint was destroyed.

It is a subject of congratulation that our courts of law begin to take cognizance of this species of crime—that a check is about to be put to a class of men that are pests to society, are endangering the lives of the people, and imposing their secret nostrums upon the ignorant and credulous.

On the proper Qualifications for the Ministry.—An Extract.

It is not to be expected, nor is it required, that all the Clergy should be deeply learned; the humble, though useful and honourable, duties of a parish priest, in a country village, may be well discharged by him who has neither the attainments of a Horsley or a Warburton; but every man who aspires to be an instructor of his Christian brethren, should remember that there are preparatory studies, without which he cannot worthily fulfil the duties of his sacred profession in any situation; and that a correct and intimate knowledge of the holy Scriptures, of the doctrines which the Church of England understands them to teach, and the duties they enjoin;

as well as an acquaintance, at least with the prevailing errors of the day, and the best arguments by which they have been refuted; and, in addition to this, a power of stating clearly to others those truths which he has learned himself to perceive, are qualifications indispensable for every person who dares to undertake so responsible an office. He who ventures into the busy walks of life without a competent knowledge of the secular profession which he has chosen, will speedily feel the punishment of his folly in the failure and contempt which it will inevitably entail upon him: the ignorance or incapacity of a Clergyman may not, perhaps, so immediately interfere with his temporal interests, and may escape the notice of his earthly superiors; but he is accountable to a Master who cannot be deceived; and rash, or desperate, indeed, are those who venture to break the vow which bound them to devote their time and faculties to his service.

"I have oftentimes," says the excellently learned Bishop Bull, "not without wonder and indignation, observed the strange confidence of empyricks in physic, that dare venture on the practice of that noble art, which they do not at all understand; considering how, for a little paltry gain, they shrewdly hazard, or rather certainly destroy, the health and lives of men; and have judged them worthy of as capital and ignominious a punishment as those that kill men on the highways. But I have soon exchanged this meditation into another of more concernment to myself; and my indignation hath quickly returned into my own bosom, when I consider how much bolder and more hazardous an attempt it is for a man to venture on the priestly office; to minister to the eternal health and salvation of souls. How much skill is requisite to qualify a man for such an undertaking! How great care in the discharge of it! What a sad thing it would be, if, through my unskilfulness or negligence, any one soul should miscarry under my hands, or die and perish eternally!"

The Flowers.—By Bishop Horne.

THE HELIOTROPE.

THROUGH all the changes of the day,
I turn me to the SUN:
In clear or cloudy skies I say,
Alike—*Thy will be done!*

THE VIOLET.

A lowly flow'r, in secret bow'r,
Invisible I dwell;
For blessing made, without parade,
Known only by my smell.

THE LILY.

Emblem of Him, in whom no stain
The eye of Heav'n could see,
In all their glory, monarchs vain
Are not array'd like me.

THE ROSE.

With ravish'd heart that crimson hail,
Which in my bosom glows:
Think how the lily of the vale
Became like Sharon's rose.

THE PRIMROSE.

When Time's dark winter shall be o'er,
His storms and tempests laid,
Like me you'll rise a fragrant flow'r,
But not, like me, to fade.

THE GARDEN.

The bow'r of innocence and bliss
Sin caus'd to disappear:
Repent, and walk in faith and love—
You'll find an *Eden* here.

DAY-BREAK.

Dawn of day! thy twilight dress
A mantle seems of holiness,
Dropt by him who fashion'd earth,
Ere the morning stars had birth,
Ere the womb of shapeless night
Heav'd creation into light.

Dawn of day! how pure to me
Is all thy fresh-born fragrancy
Of odours that from night-fall rise,
A yet untainted sacrifice.
From God's footstool to his throne—
Oh, that I so could waft mine own!

Dawn of day! how rapt thy hush
Of stillness, ere from brake or bush
Beast do rustle, bird take wing,
Or noise of any earthly thing
Break in upon that holy calm,
Which seems to breathe a heavenly charm.

Sweet, ah sweetest dawn of day!
Like all that's sweet, how brief thy stay:
For now the sun, in beamy spread,
Tips eastern clouds with garish red,
And gathering sounds the ear steal on—
Dawn of day! thy charm is gone.